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ABSTRACT

This paper attempts to incorporate the current research done on the rhetoric of social movements into a coherent syllabus for a basic rhetoric course. It deals with the adaptation of the tools of rhetoric at the disposal of the beginning student into a procedure for an analysis of social movements and provides that such an analysis give the student experience in recognition of types of argument; in the study of the interaction of ethos, pathos, and logos; in types of evidence; and in other rehtorical concepts. (Author/RB)

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A Methodology for Teaching Rhetorical Fundamentals in a Course Centered Around Social Movements

Patricia Palleschi

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CS501 268

> As rhetoricians we are centrally concerned with messages generated by the participants in social change movements.[1]

In a changing world the scope of various disciplines must change or the charge of irrelevancy can be appropriately leveled against them. In our world, where confrontation is a key strategy, rhetoric has had to undergo growing pains in order to include the causes and consequences of such symbolic behavior. And so, in the lists of rhetoric textbooks, one begins to see such titles as The Rhetoric of Agitation and Control and Speech and Social Action. And in a similar manner, the definition of rhetoric has moved from a theory of persuasion limited to verbal acts to a "rationale of instrumental symbolic behavior," or, a rationale of that type of symbolic behavior that leads to the production of another message or act.[2]

> Rhetoric has always been response-oriented, that is, the rationale of practical discourse, discourse designed to gain response for specific ends. But, these writers see response differently. For them, the response of audiences is an integral part of the message-method that makes the rhetoric. Thus, rhetoric is shifted from a focus of reaction to one of interaction or transaction.[3]

Rhetoric has had to come to grips with the problems inherent in the attempt to draw a hard-and-fast line between coercion and persuasion. And in some cases this problem has lead to

rhetoricians dispensing with the traditional distinctions and agreeing with Andrew's premise that "Rhetoric, then, may be either persuasive or coercive."[4] Simons argues that a persuasion-coercion dichotomy is antiquated. Coercive arguments must be partially persuasive because the use of force often carries "implicit persuasive messages." Such "coercive-persuasion" occurs in certain situations, such as, sit-ins, strikes and riots. He defines those situations as having an agent who finds himself in conflict with a weaker agent and considers it expedient to establish the fact that he can use force, that he is willing to use force, that he has a legitimate right to use force, or that an act of force may be desirable.[5] Allowing such concepts in the definition of rhetoric would have left Aristotle agog.

To teach the intricacies involved in those new definitions of rhetoric, professors of the introductory rhetoric course have been searching for a methodology that "gives attention to the meaningful relation of speaker, speech, and audience, and that places these factors in a broad social context."[6] In this search the point of focus has moved from the single-speaker analysis to the analysis of groups of orators and their social context. According to Griffin there are at least four approaches to the study of groups of orators. One can group orators according to the period in which they lived or the region in which they worked, one could study case histories of different genres of orators, or one could study the oratory within a given social movement.[7] If the purpose of the endeavor were to fit rhetoric into the framework of social change, it would seem that the study of social movements would be the only viable alternative.

The problems involved in developing such a methodology for studying social movements would be first, to adapt the tools of rhetoric at the disposal of the beginning student into a procedure for such an analysis; second, to provide that such an analysis would give the student experience in recognition of types of argument, in the study of the interaction of ethos, pathos, and logos, types of evidence, as well as other rhetorical concepts.

In order to evaluate such a methodology competently one must develop a definition of social movements and be familiar with various methods of studying social movements. The first section of this paper will deal with such definitions and procedures. The second section will be the development of a specific plan of study.

I

Social movements have been defined in as many ways as there are rhetoricians endeavoring to define them. Blumer views them as "collective enterprises to establish a new order of life" which "have their inception in a condition of unrest, and derive their motive power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living."[8] Blumer recognizes the stages of a social movement travelling from a beginning in which the movement is poorly organized and amorphous to the final position in which the social movement has taken on the characteristics of a society."[9] It acquires organization, a tradition, established leadership, and its own system of social values.

Gusfield defines a social movement as "...socially shared beliefs directed toward the demand for change in some aspect of the social order."[10] Simons says that rhetoric must follow from the nature of a social movement as a "collectivity that mobilizes for action to implement a program for the reconstitution of social norms or values."[11]

Turner changes the terminology from "social" movements to "revitalization" movements, immediately giving away some of his biases. He defines a revitalization movement as "a deliberate, organized, conscious effort by members of a society to construct

a more satisfying culture."[12] Those involved in a revitalization movement must

> perceive their culture...as a system... they must feel that this cultural system is unsatisfactory; and they must innovate not merely discrete items but a new cultural system, specifying new relationships as well as, in some cases, new traits."[13]

Turner is using an organic analogy by regarding society as an organism whose cultural traits are merely a pattern of learned behavior and a collection of individuals, or "cells," working within the organism to modify points of stress between the entire conglomeration and their own small aggregation is a revitalization movement.[14]

There are points of concurrence in all of these disparate definitions and it is on these points of concurrence that one can build a broadly acceptable definition of a social movement. The members of a social movement must have shared beliefs; they must engage in shared activities; they must recognize certain incongruities within the fiber of society; and, as a group press society with demands to alleviate such incongruities. As a totality this social movement paradigm will reflect the effects of the general temper of society.[15] Thus the development of a model of the social movement process would need to include psychological conditions (of the individual), the nature of the group or movement, the nature of society, and social conditions.

Model[16]

Social Conditions	Nature of Society (structure, processes, procedures)	Group Nature (shared beliefs, shared activities)	Psychological Conditions

Blumer recognizes three kinds of social movements: general social movements, specific social movements and expressive social movements.[17] Each of these types encompasses specific characteristics and, according to that sociologist, demands a different method of study.

General social movements are recognized in terms of gradual changes in the values of a society, changes which Blumer refers to as "cultural drifts."[18] Over a period of time people may develop a new idea of what they believe they are entitled to and new concepts of their own values. The development of new values mandates psychological changes which provide the motivation for general social movements.

> They mean, in a general sense, that people have come to form new conceptions of themselves which do not conform to the actual positions which they occupy in their life. They acquire new dispositions and interests, and, accordingly, become sensitized in new directions; and conversely, they come to experience dissatisfaction where before they had none.[19]

These new images of themselves which certain groups of individuals have developed in response to the cultural drifts are often vague and behavior triggered by such a self-concept will often be correspondingly vague and without definite goals. Thus, the general social movement may have only a general direction in which it is slowly and uncertainly moving. The women's liberation movement fits within the category of a general social movement. It operates over the entire spectrum of societal activity and advocates changes in the home and marriage, in business, in politics, in the economic structure, as well as other spheres. The peace movement,

the youth movement and the labor movement are other examples of general social movements. Note that in all those examples, the "leaders" of the movement function not as directors or controllers of the movement, but as pacemakers, as pioneers without a solidified following.[20]

To study such a movement one must move into the cultural realm and deal with rhetoric in the function that Weaver claims is the "cultural" role of rhetoric. Weaver speaks of rhetoric as enabling the "recovery of value and of community." And the study of general social movements would be facilitated by viewing its rhetoric as functioning in that capacity.[21]

The literature of generalized movements is as varied as the movement itself, united only because it is based on those new sets of values. "Such a literature is of great importance in spreading a message or view, however imprecise it may be, and so in implanting suggestion, awakening hopes, and arousing dissatisfactions."[22]

Dawson and Getty refine Blumer's concept of the stages of a social movement and recognize four stages of social movements: social unrest, the stage of popular excitement, the stage of formalization, and the stage of institutionalization. In the first stage there is the erratic behavior we have associated with the general social movement. The second stage marks the focusing of the public interest on certain objects. In the stage of formalization the movement becomes more organized and by the final stage the movement has a fixed organization with definite personnel. The general social movement can act as the first in this series of stages or it can be seen as a terminal first step.[23]

Just as cultural drifts form the basis for the formation of general social movements, so specific social movements can be seen as the crystallization of some of the dissatisfaction present in the general social movement into specific demands. Though not a formal organization, a general movement must overcome all the problems inherent in a structured organization in order to progress to later stages. Simons calls these problems "rhetorical requirements." The general movement must attract and maintain workers until they can be molded into an organized unit. It must promote adaptation of its values by a larger structure and it must react to resistance from that larger structure.[24]

Specific social movements have a well-defined objective which can be reached through either reformatory or revolutionary tactics. The moderates "employ rhetoric as an alternative to force" while the revolutionaries use rhetoric as an "instrument or act of force."[25] The reformers may seek entry into decision centers and are effective with the "power invulnerables" or those who have little to lose by openly voicing prejudices, while the revolutionary is effective with those in a position of power. Specific social movements also have an established leadership and a definite membership as well as all the other characteristics associated with social movements in their later stages.[26]

The distinctive feature of expressive movements is that they do not seek to change the institutions of the social order. Such movements, instead, culminate in expressive behavior. Religious movements and fashion movements fall within this realm. Religious movements acquire a structure analogous to specific social movements,

but its aims are of a different order. Instead of working to change an order of society, it works to create profound changes in the individual.[27]

In considering the development of a social movement one ought to consider the mechanisms that allow social movements to progress to the final stages of organization. These mechanisms can be grouped under five headings: agitation, development of an esprit de corps, development of morale, the formation of an ideology and the development of operating tactics.[28]

Agitation is of primary importance in the early stages of a movement. A traditional definition of agitation might be that it is a "style of persuasion characterized by highly emotional argument based on citation of grievances and alleged violation of moral principles."[29] Newer definitions include the mandate that an agitator encounter a degree of resistance within the establishment such as to require more than the normal discursive means of persuasion."[30] In both definitions the function of the agitator remains the same. He acts to undermine the conceptions people have of themselves and, thus, to liberate them to move in new directions.[31]

Agitation can be based on vertical or lateral deviance. Agitation based on lateral deviance occurs when the agitators have quarrel with the basic value system as a whole; vertical deviance occurs when agitators dispute only the distribution of benefits or power.[32] The aim of the vertical agitator would be to make his case as easily comprehensible as possible to the establishment that can grant their demands; the lateral agitator is less likely to have specific demands and, thus, often voices ambiguous concerns.[33]

The development of an esprit du corps serves to give initial impetus and some direction to new members. "In itself, it is the sense which people have of belonging together and of being identified with one another in a common undertaking."[34] The esprit du corps works in three ways: formulation of an "in group-out group" dichotomy, formulation of an informal fellowship and establishment of ceremonial behavior.

Morale is that which gives persistence, or a "group will" to a collectivity. Often this morale is established through the emergence of a creed or sacred piece of literature. Thus Das Kapital or Mein Kampf may be viewed as rhetorical works that serve the function of strengthening morale.[35]

Also, statements of group ideology are interesting rhetorical documents. Such a statement is often a scholarly work formulated by the intellectuals of the movement. It consists of

> first, a statement of the objectives, purpose, and premises of the movement; second, a body of criticism and condemnation of the existing structure which the movement is attacking and seeking to change; third, a body of defense doctrine which serves as a justification of the movement and its objectives; fourth, a body of belief dealing with policies, tactics, and practical operation of the movement; and fifth, the myths of the movement.[36]

As such it gives a set of values, a set of convictions, a set of arguments and a set of defenses.

These set of defenses or tactics are generated in order to gain and hold membership as well as reaching objectives. A movement may be accepted or rejected on the basis of the tactic it employs and overuse of a tactic may have a negative effect on the

movement and/or society. Such tactics may come to have a character of their own apart from the movement. Tactics were not usually studied in rhetorical circles, but an ever-widening group of rhetoricians have become preccoupied with them.[37] Among the new tactics handled by the rhetorician is the confrontative-conflict tactic used by various demonstrators. Simons feels that rhetoricians ought to deal with the role assigned to communication in relation to conflict and the alternative tactics that could be used to resolve instead of generate conflict. He advocates study of the view that is taken of agitators or propagandist who tend to generate conflict. Do we use different standards to evaluate that type of demonstrator? He advocates study of the influence and decision-making process in government with comparisons made to the same processes within a social movement.[38]

A variety of rhetorical procedures have been isolated for the study of social movements. Griffin has as his goal having the student discover the rhetorical patterns inherent in the movement and he outlines the process as follows. First, one must discover the causes for the movement: the nature of dissatisfaction with the environment and the aspects that are to be changed within the environment. Second, one must discover the rhetorical movement and distinguish it from the matrix of historical movement. The rhetorical movement must be isolated, analyzed, evaluated and described to learn the patterns of public discourse, the configuration of discourse and the physiognomy of persuasion particular to the movement.[39]

Griffin holds that students can isolate and analyze a movement

by categorizing it either as a "pro movement" with aggressive orators and journalists trying to establish a social policy and defendant rhetoricians trying to resist reform; or an "anti-movement" with aggressive orators trying to destroy a social policy that is defended by others. The period of rhetorical crisis occurs when there is a disturbance in the balance between these types of rhetoricians which had existed in the minds of a collective audience. Eventually there will be a period of consummation when aggressors will give up because they feel that they have won--or that they have no chance of winning.

> The central problem of the rhetorician of any cause, therefore, is to move the public to the desired action before the point of alienation is reached and reaction develops.[40]

Griffin feels that students ought to begin their study with "brief" movements, though he places no other restrictions on the type of movement that is to be used for a beginning group. He feels that reading in the discourse ought to be chronological, so that the student can recognize the formation of fundamental issues and the successive growth of argument, appeal, counter-argument and counter-appeal, as well as the development of an audience.[41]

The rhetorical criteria that Griffin advocates for use by the student include judgment in terms of the ends projected by the orators and judgment in terms of the rhetoric of the orator's contemporaries so that the student will always be operating within "the climate of the writers he is judging."[42]

Hahn and Gonchar proposed a procedure for study of a social movement that does not deal with the movement in terms of stages,

as Griffin would mandate. They propose that a student study the shared beliefs of the movement, the shared activities, the societal demands and the temper of the times.

Hahn and Gonchar advise that one should first study how the beliefs of the movement came to be shared. They would examine the demographic pockets such as the aged, the blacks, the youth, or the poor, which would constitute people in a position to share beliefs because of similar experiences. Then they would examine communication pockets or networks because the ease with which members can communicate may facilitate the growth of the movement. Finally, they would gauge the dynamism of the movement in terms of the strength with which the shared beliefs were held.[43]

Secondly, this procedure would examine the kinds of activit es which members of the movement engage in. The nature of the activities would be based on three variables: the strength of beliefs, the type of beliefs and the nature of society.

Thirdly, the procedure would delve into whether the demands made by the movement require a procedural or a substantive change. And finally, Hahn and Gonchar would examine the effects of society upon the movement by studying society's methods of coping with movements and societal rules of procedure.[44]

Their method of inquiry would use traditional rhetorical terminology. Ethos would be the movement's definition of an ideal member of the group. Isolation of the ethos of the group would be accomplished by examining the backgrounds of their speakers or considering the elements those speakers stress and the kinds of god and devil terms they use. This would be dependent on the movement's

stage of development. One could study the way logos and ethos interact, for instance, by studying the way logical contradictions can affect an ethical appeal. It has been said that the Hippie Movement was "tainted at the source" because hippies had a materialistic basis to their own lives. The style of a movement also becomes intertwined with the conception of ethos.[45] Can you imagine Richard Nixon giving a speach in the vein of Mark Rudd?

Logos becomes an inquiry into the premises, arguments, and evidence used by the movement. Hahn and Gonchar would stress that the movement's philosophy would determine its specific arguments and forms. For instance,

> a movement which uses argument from circumstances to the exclusion of argument from consequences would appear to be oriented to the present rather than the future.[46]

Patterns of evidence such as these can indicate movement values and provide a basis for critical assessment of the movement. "Unconditional demands" may thus be seen as a perversion in a society that worships open dialogue and willingness to compromise.[47]

The pathos may be affected by the belief structures of the movement or may be a conscious rhetorical tactic, such as Nixon's use of the word "patriotic." Some feel that use of this term was a conscious manipulation of the emotions of the audience. Pathos and style may mix, too. For instance, provocative body rhetoric may be used by demonstrators so that police will react violently and lose the sympathy of the populace.

Simons would reproach both Griffin and the Hahn and Gonchar team as revealing an "establishment bias" because they tend to

assume that "methods of influence for the drawing room are also effective for social conflicts."

> ...the standard tools of rhetorical criticism are ill-suited for unravelling the complexities of discourse in social movements or for capturing its grand flow.[48]

Simons believes that social movements must be categorized according to whether they are built out of controversy or genuine conflict. A genuine conflict is a struggle over status values and power in which the aims of the antagonists include neutralizing, injuring, or eliminating the rivals. In this case, where the differences are irreconcilable, talk is "seldom" enough.[49]

Simons would agree with Duncan that a "...model of rhetoric... must be a conflict model,"[50] and as a framework for study one ought to use Gamson's "dual perspective,"

> One can most profitably examine conflict from the perspective of both the actor's attempting to maximize their interests in conflict situations and the system's attempting to regulate conflict in the collective interest.[51]

This conflict perspective would lead to a methodology for the study of social movements based on these seven assumptions:

(1) There are basic irreconcilable differences in men.

(2) Coercion is inextricably linked to persuasion.

(3) Coercive methods of persuasion can be effective.

(4) Coercion is not necessarily evil.

(5) The system in effect is not necessarily rational.

(6) The conflicts may lead to needed changes in the system.

(7) Persuasive discourse may be effective in inciting or maintaining conflict.

Thus, we have a definition and description of social movements

and three procedures for studying them: the developmental approach of Griffin, the traditional principles approach of Hahn and Gonchar, and the conflict method of Simons.

II

This plan of study is primarily modeled after the Hahn and Gonchar procedure. Their procedure seemed to presuppose the least amount of previously acquired knowledge on the part of the student, as well as providing rigorous training in traditional rhetorical concepts. The plan of study I have developed has been organized with an awareness of the Simons' perspective on conflicts and there has been a conscious attempt to thwart the appearance of an establishment bias. This plan has also carefully preserved the Griffin emphasis on chronology. Hopefully, then, this plan of study will be a blending of the best characteristics of the plans previously outlined.

To insure that the level of this course would not be substandard to the level of the general introductory rhetoric course at the University of Massachusetts, I have used the objectives set forth in "Recommendations for Revision of Rhetoric 110," conceived by the Rhetoric 110 Review Committee in 1972.[52] In those recommendations this point was made:

> We believe that students will see more 'relevance' in the study of public discourse when a single speech is viewed in the broader context of a 'campaign.' That is, a given speech is likely to be part of a program leading to social action in company with other communication events such as those that occur through the media. Therefore, a particular speech may be prepared, delivered, and analyzed as one of a number of messages on a subject that reaches an audience.

The document goes on to state that some of the committee members advocated a "campaign" approach to the beginning course. The campaign approach gives the student ample time to develop expertise in his subject and to develop the ability to analyze an audience. For these reasons, this plan of study is in modified campaign form. The modifications I have made will become increasingly obvious as I explain the plan.

My paradigm class will have twenty-one students and forty forty-five minute class sessions. The plan as a whole is divided into two sections of approximately equal length. Section 1 is designed to demonstrate the close interrelationship of all the variables in a social movement model. The format will be lecture, discussion, and informal informative presentations by students. Presentation of the material in this section will take approximately nineteen class sessions, including one class session designated as time for the mid-term exam

Section 2 is designed to fulfill the requirements of Objective 1.7 in the "Recommendations for Revision of Rhetoric 110."

> Given a perspective of influential spoken discourse in the context of social change, movements, and campaigns, the student will describe and analyze his own and others' choices and constraints in a given communication event.

The format will include lecture, discussion, and student speeches. It will consist of twenty-one class sessions, including one class session designated as time for the final exam.

Class meetings 1 and 2 will be concerned with orientation and definitions. Definitions of such terms as communication, rhetoric

and social movements must be discussed. The definition of a social movement should be fully explored including the ramifications of the distinctions between the definitions of Blumer, Gusfield and Turner. The final definition agreed upon should include the points of concurrence among the definitions.

To give the student "a process multi-variate perspective of communication" the student should be exposed to the social movement model. The modified Isreal model referred to previously can accommodate all of the varieties of social movements from general to specific.

Class session 3-6 would be devoted to the development of the profile of the individual member of a social movement. Each student would be required to develop a questionnaire and type it on a ditto. These questionnaires would be filled out by each student and then returned to the student who had originally made up the listing. Thus, every student in the class would have some basic information about every other student in the class. Such items as background, outside interests, hobbies, pet peeves, etc., should prove invaluable as aids in audience analysis.

The faculty in charge of the course should also make up a questionnaire to test attitudes on several social movements. However, the students should not be told the purpose of this final questionnaire. Its purpose, which is to narrow the list of possible social movements to be used for section 2 of the course, should be concealed until a later date.

Also at this time, the student will be required to give a short speech, a profile of another class member. From discussion

of the short profiles the class should develop a list of the characteristics of an excellent speech. This rudimentary list should be added to at each appropriate occasion. Discussion of these profiles should also lead to a generalized profile of the type of society that is represented by the class, i.e., liberal, democratic, sports buffs, etc.

Class session 6 through 10 would be concerned with the individual in relation to his group. The student will fulfill Objective 1.3, which is a description of how verbal symbols come to have meaning, by looking at how movements affect meaning. Discussion should revolve around several questions:

(1) How did members of this group come to share beliefs?

(2) How can shared experience affect meanings?

(3) How can communication pockets facilitate the growth of movements?

(4) How can environmental factors facilitate the growth of movements?

These class sessions would also be devoted to enabling the student to understand how sound, structure, and paralinguistic cues can affect meaning. Through a study of shared activities, the student will begin to comprehend the meaning behind certain verbal and non-verbal tactics. Discussion may revolve around the possible purposes of shared activities, such as, reinforcing followers, advertising the movement, or attacking decision-making groups.

During class sessions 6 through 10, the paradigm class of twenty-one students would divide into three groups of seven students each. Group I would be assigned to the topic of "The Individual and His Group." Each of the seven members would choose

a movement and develop an outline of the shared beliefs and activities of that movement. This information would be reported to the class.*

Class session 10 through 14 would deal with the individual, his group and the social structure. Objective 1.6, which is the evaluation of the appropriateness of language in relation to situation and culture, would be fulfilled. Discussion would revolve around several questions:

(1) What are the societal processes that are built to allow for change?

(2) Are the tactics of specific movement appropriate for the procedures that allow for change?

(3) What are the societal rules of procedure for change?

At this time each member of Group II would report on specific processes that allow for change in society.

Class session 14 through 18 would deal with the individual, the group, the social structure and societal conditions. The repetition of all the elements is done to reinforce the idea that all of the elements are interrelated. Discussion would revolve about these two questions:

(1) What are the types of demands that a movement may make on society? What are the conditions that provoke such demands?

(2) What is society's method of coping with movements?

At this time Group III members would report on the specific conditions that provoked a specific social movement.

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* The concern of the teacher should not be to have a "model" speech presented at this time. The presentation should be graded primarily on the caliber of the information presented.

Class session 19 would be devoted to an objective mid-term exam.

Section 2 would be designed on a more strictly defined campaign approach. It would allow the student to fulfill Objective 1.8, which provides that the student learn how to assess himself and others as a speaker and listener. Class session 20 would be a discussion of the possible social movements that would be worthy of further study. At this time, the questionnaire on social movements that had been completed by students at the beginning of the course would be examined. A movement would have to be chosen which would allow students to form three groups: Establishment, Reformers, and Revolutionaries. At the end of class session 20, a suitable movement should be chosen and the class divided into the three groups.

Class session 21 through 26 would deal with the inception of a social movement. Several questions should be discussed:

(1) What role does agitation play in the inception of a social movement?

(2) How can one give initial impetus and direction to a movement?

(3) How do some documents aid in the formation of an ideology?

At this time the Reformers and the Revolutionaries would present speeches that could occur in the inception stage of a social movement. Comments should be on the premises, arguments, and evidence used by the speakers. Discussion should point to the fact that the movement's philosophy often determines specific arguments and forms.

Class session 27 through 35 would be devoted to a study of the

period of rhetorical crisis. Discussion should be concerned with the methods in which movements develop operating tactics and the ways in which the establishment reacts to those tactics. At this time, all three groups, Reformers, Revolutionaries, and Establishment, should report. The Establishment group may present arguments for retaining the status quo. The other groups should concentrate on developing conscious rhetorical tactics.

Class session 36 through 39 would deal with the resolution of the conflict. A study of the patterns of evidence may provide a basis for critical assessment of the movement. At this time, only the Establishment will speak. They will be concerned with explaining how much they have decided to yield to demands to change and why certain tactics were or were not effective.

Class session 40 would be allocated for the final exam.

Textbooks for the course would have to be carefully chosen. A cursory look at the texts available seems to indicate that Speech and Social Action authored by Huber W. Ellingsworth and Theodore Clevenger, Jr., would be appropriate for section 1 of the course, while The Rhetoric of Agitation and Control by John Bowers and Donovan Ochs, would be useful in section 2.

The problems inherent in this plan of study are myriad. The students would have to be highly motivated and highly capable. The teacher would have to be knowledgeable in a number of fields beside being a highly competent rhetorician. The pace of the course would be more a sprint than a trot. Yet, despite these problems, I feel that this methodology is a viable alternative to our current Rhetoric 110 course.

Footnotes

[1]John Waite Bowers and Donovan J. Ochs, The Rhetoric of Agitation and Control (Reading, Massachusetts, 1971), p. 1.

[2]Bowers, p. 2.

[3]Robert L. Scott and Donald K. Smith, "Rhetoric of Confrontation," Quarterly Journal of Speech, LV (February, 1969), p. 1.

[4]James R. Andrews, "Confrontation at Columbia: A Case Study in Coercive Rhetoric," Quarterly Journal of Speech, LV (February, 1969), p. 10.

[5]Herbert W. Simons, "Persuasion in Social Conflicts: A Critique of Prevailing Conceptions and a Framework for Future Research," Speech Monographs Vol. 39 No. 4 (November, 1972), p. 232.

[6]Huber W. Ellingsworth and Theodore Clevenger, Jr., Speech and Social Action (New Jersey, 1967), p. 3.

[7]Leland M. Griffin, "The Rhetoric of Historical Movements," Quarterly Journal of Speech XXXVIII (April, 1952), p. 184.

[8]Barry McLaughlin, Studies in Social Movements (New York, 1969), p. 8.

[9]McLaughlin, p. 8.

[10]Dan F. Hahn and Ruth M. Gonchar, "Studying Social Movements: A Rhetorical Methodology," Speech Teacher Vol. XX No. 1 (January, 1971), p. 44.

[11]Herbert W. Simons, "Requirements, Problems, and Strategies: A Theory of Persuasion for Social Movements," Quarterly Journal of Speech, LVI (February, 1970), p. 1.

[12]McLaughlin, p. 32.

[13]McLaughlin, p. 32.

[14]McLaughlin, p. 34.

[15]Hahn and Gonchar, p. 44.

[16]Adapted from Joachim Israel, Alienation: From Marx to Modern Sociology, (Boston, 1971), p. 16.

[17]McLaughlin, p. 8.

[18]McLaughlin, p. 9.

[19]McLaughlin, p. 9.

[20]McLaughlin, p. 10.

[21]Douglas Ehninger, Contemporary Rhetoric, (Illinois, 1972), p. 303.

[22]McLaughlin, p. 10.

[23]McLaughlin, p. 12.

[24]Simons, "Requirements...," p. 1.

[25]Simons, "Requirements...," p. 4.

[26]McLaughlin, p. 13.

[27]McLaughlin, p. 25.

[28]McLaughlin, p. 12.

[29]Bowers, p. 3.

[30]Bowers, p. 4.

[31]McLaughlin, p. 14.

[32]Bowers p. 7.

[33]Bowers, p. 8.

[34]McLaughlin, p. 14.

[35]McLaughlin, p. 18.

[36]McLaughlin, p. 19.

[37]Hahn and Gonchar, p. 46.

[38]Simons, "Persuasion...," p. 241.

[39]Griffin, p. 185.

[40]Griffin, p. 185.

[41]Griffin, p. 186.

[42]Griffin, p. 186.

[43]Hahn and Gonchar, p. 46.

[44]Hahn and Gonchar, p. 48.

[45]Hahn and Gonchar, p. 49.

[46]Hahn and Gonchar, p. 50.

[47]Hahn and Gonchar, p. 50.

[48]Hahn and Gonchar, p. 50.

[49]Simons, "Persuasion...," p. 230.

[50]Simons, "Persuasion...," p. 239.

[51]Simons, "Persuasion...," p. 240.

[52]This, and all other references to course objectives, has been taken from "Recommendations for Revision of Rhetoric 110" Presented to Professor Malcolm Sillars by the Rhetoric 110 Review Committee on May 20, 1972.

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Methodology for Teaching Rhetoric 110 Fundamentals in a Course Centered Around the Study of Social Movements

Class Session	Topic	Assignment
Section I		
1-2	Overview; definitions	---
3-5	Individual psychological conditions	Questionnaires; short intros
6-9	Individuals in a movement	Group 1 reports
10-13	Individuals, movements and social structure	Group 2 reports
14-18	Individuals, movements, social structure and social conditions	Group 3 reports
19	----- Midterm	-----
Section II		
20	Choice of movement	---
21-26	Inception	Reformers and Revolutionaries Report
27-35	Rhetorical Crisis	Reformers, Revolutionaries, and the Establishment Report
36-39	Resolution	Establishment Reports
40	----- Final	-----

Model:

Social Conditions	Social Structure and Processes	Group (Movement)	Psychological Conditions